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OF RELIGION

The American Friend

February 26, 1953

Prayer and Morals

Quakers and Oaths

Editorials

More on Mau Mau

Dorothy Pitman

The Church at Study

Russell E. Rees

With Friends in Japan

Passmore and Anna Elkinton

George Fox and Holiness

Arthur O. Roberts

In Mission Board Office

New Secretary Appointed

PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.

MWF

Correspondence

ON DETROIT REPORT

To the Editor:

I have just read your "News and Views at New Year" in the January 1st issue of *American Friend*. And, I am writing to express my appreciation for your kind comments on the Report on Foreign Trade issued by the Detroit Board of Commerce. The response to the Report has been most encouraging and we do not propose to let the matter rest.

With many thanks and warm regards,

Yours sincerely,
John W. Coleman
President, Burroughs
Adding Machine Company
Detroit 22, Michigan

ON LOYALTY OATHS

To the Editor:

I note Lelia S. Marstaller's concern that Friends' position on oaths, "loyalty" or others, be made better known.

She and others may be interested to know that our Los Angeles Friends Meeting has twice protested before the City Board of Education its use of "loyalty" oaths and like efforts to circumscribe men's thinking. On the second occasion there was an opportunity to present the statement given below.

Margaret T. Simkin
Woolman House
1032 West 36th Street
Los Angeles, California

To the Los Angeles
City Board of Education:

We view with concern the new regulation requiring teachers and other school employees to answer under oath questions related to their political opinions, associations, and activities.

We recognize your intent to safeguard the teaching of our children, but it is our deep conviction that such a regulation as you have enacted carries with it serious and detrimental results.

Truth and sincerity are vital in every activity of life. The effect of the new rules is the creation of an atmosphere of suspicion and intimidation in which administrators, teachers and students are no longer able to speak and act freely and spontaneously. The quality of instruction is lowered. Mutual trust is jeopardized, and without trust democracy cannot function.

We seriously question any regulation which seeks to control the thinking of free men. The indirect results of the demand for conformity are far more damaging to the educational process and the effects on our democratic society far more insidious than are possible subversive acts which can be dealt with directly and openly.

Because we believe in our public schools and wish to see their high quality maintained, we urge you to rescind the regulation of September 22nd on loyalty and school duties.

Signed on behalf of the Los Angeles Friends Meeting,
Mary F. Kershner, Clerk

GOOD PEOPLE MISTAKEN

To the Editor:

I had just read the report of a distinguished British official emphasizing the great need for capital in India; I had studied the Colombo Plan and Point Four Plan of the U.N. as well as other reports all stressing the need for capital. I was hardly prepared, therefore, to hear several delegates to the Friends World Conference held in Oxford last summer advise Friends to give away their means and share all they had with needy people.

Admitting the love and consecration which these Friends showed, and admitting further that we need some, perhaps many, saints like St. Francis of Assisi, who will do this, it nevertheless remains true that most people should not do it.

If this philosophy should prevail, the comparatively small amount of capital in the world would soon be dissipated and all peoples would be reduced to the level of bitter poverty existing now in the countries which have not accumulated an adequate supply of capital. What would be gained by reducing the standard of living in the West to that of the Far East? We should then be unable to help anyone. Enlarging the area of bitter want and suffering pulls down the few who have escaped from misery and does not help those who are in need.

What all countries, and especially the East, need is more capital, more and better industrial equipment. The way to help all needy people is to encourage capital formation. Dissipation of capital is reversion toward savagery. Accumulation of capital means increasing well-being.

Capital formation is not automatic. It requires saving, initiative and extraordinary effort. Much self-denial is required to save and to work hard with brain and muscles, early and late. Men will not do these things unless inspired by the hope of reward. To call forth great initiative, self-denial and hard work, men must be assured of the right to enjoy the fruits of their sacrifice. In other words, they must be secure in the right to possess and enjoy private property.

Here we have, perhaps, the most important reason for the difference between living standards in the East and the West. In the West we have honored thrift and effort and have respected the man who succeeded in producing wealth. In the East, businessmen have been held in low esteem. If one came into the possession of wealth, he would not usually think of investing it in creative enterprise to produce more wealth but probably would put it into jewels where it remained sterile. Hence there was little increase in production. This difference in philosophy between stimulating effort and rewarding success in the West and looking down upon commercial enterprise in the East is perhaps the main explanation for the

(Continued on page 75)

THE AMERICAN FRIEND - Old Series, Vol. LX, No. 5 New Series, Vol. XLI, No. 5
AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD AT 22 SOUTH STATE STREET, ELGIN, ILLINOIS
ADDRESS ALL CORRESPONDENCE TO THE AMERICAN FRIEND, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

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SUBSCRIPTION RATES

Subscription Price .....$3.00 per Year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, 101 S. Eighth Street, Richmond, Indiana.

ERROL T. ELLIOTT .....Editor
E. Merrill Root .....Editor of Poetry

Entered as second-class matter, March 23, 1918, at the post office at Elgin, Illinois, under the act of March 3, 1897

Editorials . . .

The Inauguration

Being as objective as we can there is yet something about a national institution, such as the inauguration of our President, that makes Americans forget whether they are Democrats or Republicans or neither. Even those who most disagreed with Ex-President Truman probably turned a tender thought toward him and wished him happiness in his retirement from strenuous duty.

Whether yet others will agree in general with the policies of the new administration, yet to be tested, there was an emotional depth of feeling that, today at least, we are Americans who pray earnestly for spiritual guidance and strength for President Eisenhower and Vice-President Nixon as they assume the reins of office. Not only do we think of these two men but also of their wives and families. Along with the honor of high office goes also some sacrifice, often felt by their families as well as by the men in official positions. Doubtless many Friends have sent or will send their concern and remembrance to these men and their families.

Prayer and Morals in the Nation

The increasing number of references to religion as a solvent of our national and world problems and the call to prayer from high political levels are on the whole encouraging. Certainly we need better religion and more genuine prayer, yet there is also something disquieting in such appeals—a hint that in the minds of many people "religion," in general terms, will save us; that prayer may have some kind of magic for our ills.

It would be more encouraging if there were more disposition in high political places to improve and *apply* our religion before urging the case for *more* religion. Now and then there is evidence of a change in the right direction such as that which was reported during inaugural observances when a dinner of high functionaries provided nothing stronger than coffee to drink. It is a sad commentary on our official, social life that such an announcement was news. Why should it be so unusual?

Of immediate concern is the report of what is called "a lavish drinking club" being established on Capitol Hill which congressmen and members of the new cabinet are said to be sponsoring. Of course, it is not surprising to be told that many political officials drink, but it is disquieting that for the first time since pre-prohibition days, and for the first time in Capitol Hill history such facilities are to be sponsored by members of Congress. Men often decry a low state of morals, sanction or urge more religion and prayer, yet set an example before the nation that leads in the opposite direction.

There are other forms of moral deviation even more serious, certainly more serious than mild drinking. Corruption in high places has its soil in gambling which is common practice in many communities. From its paltry forms to the professional rackets, minds are trained to look for the "fast dollar," for opportunities to outwit someone to one's own advantage.

We should continue to urge the need for a better religious faith and more sincere prayer, but not lessen the call to better moral living. No religious functions will automatically straighten us out, and no saying of prayers will turn any tricks. There must be a disposition to accept the disciplines of the better way of life for which we pray. "Bring no more vain oblations," cried Isaiah, "cease to do evil, learn to do well."

What About "Oaths"?

What was the testimony of early Friends against the taking of oaths? Is that testimony still valid today? Have the reasons for it disappeared with changing circumstances? Is it now a question of words, meanings, forms or spirit—or all of them?

Perhaps the initial objection of Friends was due to their literalness in following the injunction of the Bible, "Swear not at all. . . ." But their objection was not based merely on a quotation of scripture but on the reason back of the quotation. What was that reason? In their rational explanation, they objected to a double standard for truth-telling which the taking of an oath suggested—as if one needed the stimulus of a special promise in order to make him tell the truth. One who always told the truth needed no such stimulus and no threat such as the violation of an oath might suggest.

If indeed that was the basic reason, then substitution of the affirmation helps not one whit, for it is still a special promise to tell the truth and carries as much suggestion of a double standard as does the oath.

The logical consequence of this position is neither to affirm nor to swear nor indeed to *promise,* but rather to *tell the truth,* simply, naturally—in short, to let one's "communication be yea, yea and nay, nay."

Certainly that is a more realistic position than merely to avoid words or phrases whose meaning and surrounding circumstances change from century to century and from one culture to another. We might hold strictly to the English words whereby translators try to convey their meaning, yet completely miss the intention and the spirit of Christ who spoke them.

Our basic question is not one of formal words but of integrity, in whatever words are used. Jesus doubtless often heard liars in the market place

swearing that they were telling the truth—perhaps swearing most strongly when their case was weakest. He seems to say to us, "You can't embellish truth nor strengthen it by many or special words. When you say 'yes' or 'no' you should mean it, in the market place, the court and everywhere."

The objection generally made to the "loyalty oath" is not that it is an oath but that it tends to create fear, mistrust and hypocrisy. A loyalty "affirmation" would probably not help in the least those who refuse to take an oath of loyalty. Their attitude might be similar to those who have refused all oaths—resisting the hint of a *double standard of loyalty.* Truth and loyalty are essentially marked by daily life. That is true whether one chooses or not to assert them in special forms of speech called "oaths."

A Parable of the Spirit

We were sailing the Atlantic on a stormy day. Biting winds caught the tips of waves and tore them into a fine spray. The billowing swells lifted and tilted the great ship as if it were driftwood.

It was quite incidental that we were at the moment crossing the Gulf Stream. There was no evidence of a stream anywhere, only a frenzied sea whose surface stretched all but boundlessly toward the horizon in every direction.

Yet the stream was there. A few fathoms down the great warm current flowed quietly, steadily on its benevolent course northward, undisturbed by storm, to warm the chill climates of distant lands.

Probably in every generation of human history, life in general has been disturbed. Fears about tomorrow have haunted the minds of men and some word that meant "Crisis" in any language, was on the lips of many people. Yet beneath it all there was a stream that moved onward, carrying its benevolence to a new generation yet unborn. Little by little it has changed the climate of our day.

That stream still flows onward and blessed are they who find in it the power that carries them through the unfriendly seas of a year or a generation. This does not invite us to ignore the conflicts of our time, but it does suggest that we release the power of a deeper life into our busy and disturbed days.

Though the "waters roar and are troubled . . . there is a river, the streams whereof shall make glad" the hearts of those moved by its power. Our chill climate can be changed to a warm saving fellowship.

George Fox and Holiness

By Arthur O. Roberts

This statement is adapted from a B.D. thesis, "The Concepts of Perfection in the History of the Quaker Movement." The writer is a member of Kansas Yearly Meeting, and is currently doing graduate work at Boston University.

ON SEVERAL occasions I have heard Friends remark about the "Holiness sects" in such a way that one might suppose such religious groups to be on the lunatic fringe of society—at the edge farthest from Friends, that is! But early Friends were frowned upon too. "Holiness" and "sectarian" were on the lips of the accusers. Friends accepted the serious inferences of the first term, at least, and wore its badge of ridicule and pain. If the term is in disrepute today its opprobrium springs as equally from disinterest as abuse. Central in early Quaker thought and life is the concept of holiness, or perfection, or the restoration of man to the image of God in which he was created.

Taught by Fox

Sixteenth and seventeenth century England attempted the settlement of religion in many ways—Elizabeth by law, Cromwell by war, the Pilgrims by a new land, the intellectuals by default—but Fox sought another kind of settlement: victory over sin. He lamented, "For, of all the sects in Christendom (so called) that I discoursed withal, I found none that could bear to be told that any should come to Adam's perfection, into that image of God, and righteousness and holiness that Adam was in before he fell; to be clear and pure without sin, as he was."

Fox's own experiences attest a holiness doctrine. He "arrives" spiritually when he has the assurance of victory over sin. The travail of spiritual birth reaches from the experience of the voice, "There is one, even Christ Jesus, that can speak to thy condition," to the vision of the "flaming sword." In 1647 Christ is revealed to him; it is Christ who enlightens, gives grace, faith and power. Job had declared, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee; Wherefore I abhor myself, and repent in dust and ashes." Fox realizes that "all are concluded under sin, and shut up in unbelief, as I had been," in order that Jesus Christ might have the preeminence. Here is the assurance of the Savior. The enormity of unbelief dwarfs the piety of his early years. God had lighted the darkness of the soul with the light of Christ, bringing faith, trust, hope and love. That righteousness which he sought in the counsels of men is found, or rather *revealed,* in the seeking Christ.

Sin, Outward and Inward

In the inevitable temptations which assailed the venture of faith and trust, Fox received the reassurance that the tempter was to be overcome "in and by Christ." The vision of the refining fire showed him how that which was of "self" must be cut down by the sword of the Spirit. Preaching the necessity of perfection, he himself seemed to be struggling for assurance of complete victory. "I found two thirsts in me; the one after the creatures . . . the other after the Lord the creator, and his son Jesus Christ," he confesses.

He bore a burden for the vile sins of wicked men—sins which he never committed. Crying out to God, he was led to see that deeper than the outward sins was the inward sin. With a "sense of all conditions," which God had given him, he saw that greater than the ocean of darkness was the ocean of light, signifying a possible victory over sin. In the year 1648 his spiritual trials seemed to be lifted. He exults in a paean replete with Biblical imagery:

> Now was I come up in Spirit, through the flaming sword, into the paradise of God. All things were new; and all the creation gave another smell unto me than before, beyond what words can utter. I knew nothing but pureness, innocency, and righteousness, being renewed up into the image of God by Christ Jesus; so that I was come up to the state of Adam, which he was in before he fell. . . . But I was immediately taken up in the Spirit, to see into another or more steadfast state than Adam's in innocency, even into a state in Christ Jesus, that should never fall. The Lord shewed me, that such as were faithful to him, in the power and light of Christ, should come up into that state in which Adam was before he fell. . . .

Here is holiness experience with vivid boldness! After this time there is steadiness and confidence as Fox strides along the path of perfection. He no longer fears the demons within nor the enemies without. He is "a-top." Devotional life and ethical principles are guided by the faith in the present victory over sin through Jesus Christ. Joy, power, victory, honesty, peace,—these but channel the stream of the new Christ-life. Fox had come to know full salvation from sin; he had plunged into the sense of the sinfulness of human nature; and then he had come to know confidently a state of pureness, innocency, and righteousness,—"the mystery of which faith is held in a pure conscience."

Christ Centered Faith

It cannot be overemphasized that he attributes such experiences to the work of Christ alone. His claims met with misunderstanding and derision. At Derby, in 1650, he gave this defense:

> At last they asked me, whether I was sanctified? I answered, yes; for I was in the paradise of God. Then they asked me, if I had no sin? I answered, Christ, my Savior, has taken away my sin; and in him there is no sin. . . . When they had wearied themselves in examining me, they committed me and one other man to the house of correction in Derby for six months, as blasphemers.

Out of experience and knowledge of Scripture, Fox wove his doctrinal teachings around the concept of holiness. It is his soteriology. R. Newton Flew, in his *The Idea of Perfection in Christian Theology*, acknowledges that "in religious and ethical insight, George Fox went far deeper than the Reformers, and he did so precisely in virtue of his teaching on perfection."

Fox believed that the purpose of the light of Christ which "lighteth every man" was that man might come "to the second Adam, from the first Adam; that you may have your sins and transgressions blotted out." It is for all people to come "to know Christ in you the hope of glory . . . which hope purifies, even as he is pure." Fox hammers away constantly at those who "plead for imperfection," who maintain that "people must be in sin while they be upon the earth," nullifying the sacrifice of Christ. Such teachers "make Christ's dying in vain, and the one offering of no value, which hath perfected forever all them that are sanctified, and his blood of none effect, which cleanseth from all sin."

True Christian unity came through the leadership of the Holy Spirit. Fox urged that the Spirit "should baptize into the one body, and so bring to the one head Christ, and to plunge down all the corruptions which come through the enmity in man or woman."

In Ministry

True Christian ministry could be effected only by those who could qualify as victors over sin. He denounced the spiritual leaders of the times on two counts: support by compulsory tithes, and hypocrisy. Fox favored preaching; indeed, he and his followers gave exciting proof of that. He was against those who were unqualified of the Lord to preach. What was the test? In a discourse to "All Bishops and Priests," he quotes Scripture to show the qualities demanded of spiritual leaders, and he indicts his victims for being out of the succession of the Holy Spirit. "So," he concludes, "you that deny overcoming sin and evil, and the body of sin and death on this side of the grave, have not this true faith which gives victory."

He warns all nominal Christians,

> And all ye letter-professors that plead for imperfection, and your body of sin and death to the grave, which are the devil's dregs, these gates [the New Jerusalem] are guarded against you with that great luggage on your backs to enter in at.

The sentence structure may be cloudy but the meaning is clear!

A Redemptive Power

Fox insisted that the holiness which he experienced and taught was made possible only through Christ. It is redemptory perfection not pantheistic perfection. Christ leads men to know their sin, Christ justifies (pardons and makes just), and Christ gives power to live a holy life. Fox does not elevate man's ability so much as he magnifies Christ's power. In a discourse from passages in Romans, Fox declares:

> And this we witness who are in scorn called Quakers, but Christ did not die for sinners, that they should live all their lifetime in sin, and die in their sins; but that as sin had reigned unto death, so grace might also reign through righteousness unto eternal life.

And again,

> That which purges this out of him, is the blood of Christ, who by his blood and fiery baptism hath purged out our sins, and sanctifies us.

And yet again,

> But I say you are redeemed by Christ; it cost him his blood to purchase man out of this state he is in, in the fall, and bring him up to the state man was in before he fell.

Fox was not worried about the proper terminology for that quality in man "in the fall" which alienated from God. That which must be purged out, to bring man from the depraved state to the sanctified state, is variously described as "the devil's works and imperfection," the "bad, cursed state," the "body of death." He *was* concerned that such a condition be changed, that the outward sacrifice of Christ avail inwardly, in the heart. "The chief distinction of the Quaker doctrine of perfection," writes Flew, "was that its centre was in the Cross of Christ."

Holiness of Life

Fox presents no pedestal perfection. Holiness is experience and it is life. It must be demonstrable. But this holiness is neither solely ethical nor solely legalistic. Social concern and personal devotion flow out of the work of the Redeeming Christ. In the midst of England's turbulent, civil war decades, George Fox refused to concede that redemption through Christ was insufficient—that man must continue in sin. He would not weave the Christian fabric of such cloth. George Fox also refused to build his case upon an assumption that redemption through Christ is unnecessary. The holiness of God must be mediated through Jesus Christ. The disastrous expedient of trying to "wire around the transformer" was not attempted.

In the midst of the world's turbulent, civil war decades, George Fox speaks his word again to us. For both the sufficiency and necessity of God's redemption in Christ have been questioned. Realism has been stark, and idealism has been utopian. To those of us who claim the historic heritage of Friends comes the challenge to pick up the mantle of this Christ-centered gospel of holiness—of real idealism. An admonition of Fox, given in 1662,

(Continued on page 72)

With Friends in Japan

By Passmore and Anna Elkinton

FRIENDS' work in Japan began when a devoted group of women Friends of Twelfth Street Meeting in Philadelphia sent out Mr. and Mrs. Joseph Cosand in 1885. During most of the time since then, Canadian and United States Friends have been associated together in the Japan work. It was taken over by Philadelphia Yearly Meeting (Arch Street) in 1923. More recently Philadelphia Yearly Meeting (Race Street) has joined in the concern.

In 1940, partly by pressure from the Japanese government and partly because many Japanese Christians felt a multiplicity of Christian denominations a real hindrance, the Protestants in Japan at first federated and during the war were forced to merge. At that time there were about 700 members of Japan Yearly Meeting. Most of these are satisfied to remain members of the United Church (Kyodan). A few did not go with the merger. They, and many Friends newly convinced since the war, have reestablished Japan Yearly Meeting. Its membership at present is about 150. The Yearly Meeting convenes in the late autumn. It was interesting to us that several strong new members first became acquainted with Friends at the Shanghai Center during the war.

Many Friends know our blind Friend, Takeo Iwahashi who joined London Yearly Meeting years ago when Scottish Friends were so kind to him while he was studying in Edinburgh. He is the leading Friend of Osaka Monthly Meeting. His health is very poor and he has had to give up his girls' school since his daughter's tragic death. His son is actively carrying on the Light House for the blind which is supported by their growing little factory which makes many kinds of small metal boxes.

Very early in Friends work a girls' school was started in Tokyo. Before the war it had grown to 500 day students. Now the number is approaching 600 with 30 teachers. The school plant was entirely destroyed by fire during the war but the school struggled on, with reduced attendance, in a burned out factory building. By great efforts of the trustees, teachers, parents, neighbors, other supporters and with gifts from America, three new buildings have been completed with about 60% of their pre-war floor space. An adequate gymnasium-auditorium is greatly needed. The chairman of the school trustees, Mr. Setsuzo Sawada joined Friends as a boy. He was escort through Europe to the present Emperor who was then Crown Prince. Mr. Sawada is deeply concerned that intellectual training shall always be accompanied by spiritual conviction.

Passmore and Anna Elkinton visited Japan Friends for an extended period recently. Here they reflect their experiences.

Japanese Friends have the same ambitions for publishing truth as have wide-awake Friends elsewhere, but they live in very straightened circumstances.

Wars stop mostly because one belligerent is exhausted. Japan's military clique was stupid beyond measure to have pitted Japan, even with her mainland conquests, against the resources of the West. Japan was "finished" before atomic bombs were dropped on Hiroshima and Nagasaki. She had stripped her venerated cemeteries of iron railings; she had only charcoal for transport fuel; 80% of Tokyo and 60% of Osaka and many other cities were in ashes. Since the war quite as much as during it, violent inflation has destroyed all intangible assets. Income taxes take a third of modest wages and a half of professors' salaries. Wages range from $12.50 to $40 a month! Rice and fish are cheap; clothing is about half USA prices; automobiles are more expensive both to buy and to operate than in America. Bicycles, a very clever half ton two wheeled little truck with a heavy motorcycle engine, railroad equipment and electric facilities, all are efficient, but, in general, labor is used very inefficiently.

Sharing the work is one form of Social Security. There are no beggars. Each of Japan's 83 million people has some share in work and some food. Clothing is meager but always neat and clean. In six months we saw only one ragged boy, in a country village; no untidy grown-ups. Japan's area is about 10% less than California. She adds about one and a quarter million people to her population every year; about the same percentage increase as in the USA. Every possible grain of wheat and rice is raised. She has lumber and therefore all except modern hotels and department stores and factories are wooden buildings completely flammable if she should become a battlefield again. She has almost no raw materials; only a little coal and that of poor quality; no iron; no cotton; almost no wool. She must buy at least 20% of her food and nearly all her industrial raw materials. She is perfectly willing to work hard and to pay for these with goods, if someone will buy her products. Her military aggression made deep hatreds in the Philippines, Australia, New Zealand and Indonesia. America does not like her competition; England feels even more apprehension. The Asian mainland is essential to Japan for raw materials and markets. On account of the war in Korea, the United Nations Command almost completely forbids commerce with China. But the Japanese, like the English and other overcrowded peoples, must eat, and *if they are starved nothing in the world will stop Japan from going Communist.*

Sharing, between either individuals or nations, is very difficult. No one with a spirit of independence wants to be on the receiving end only very long. For the donor to avoid domination is very hard; only unselfish love and brotherhood can prevent it. Foreign gifts can be used acceptably for church and school buildings, for unearmarked extension work and for travel; none wisely for Japanese staff salaries. We hope American Friends will be generous with Japanese Friends who are so hard pressed to support their families and who are mostly teachers and civil servants.

Killing men for any reason, we believe, is contrary to God's will and the commands of Christ. But even from a non-pacifist point of view, the present UN and USA military policies in the Far East seem folly to us. China can throw men at Western armies, hundreds to one, endlessly, and still have population to spare. The Japanese are indeed grateful to have been freed from their own military dictatorship and they do not want another of any kind. But they are sensitive and quick to see hypocrisy. An unarmed Constitution was not only forced on them, but General MacArthur, early in the occupation period, extolled to the Japanese the role of being a worthy member of the world's nations, though unarmed. Now, because the West imagines it can control Communism by arms, we insist that Japan rearm. She has accepted domination as part of the price of defeat; but as our military forces continue to occupy scores of valuable land sites; as American finan-

(Continued on page 71)

OPPORTUNITY AT ALBUQUERQUE

By R. Ernest Lamb

Ernest Lamb, driving to California, stopped to survey the new Meeting being opened in Albuquerque by Friends of Nebraska Yearly Meeting. Here he makes his observations.

Driving west on highway 66, one finds the city limits sign of Albuquerque much sooner than he finds the city. Further down the highway in approximately the 8400 block (still six miles from the center of town) one discovers three neat sign boards. Two announce that Friends are holding services in the parsonage on the corner lot, and the other indicates that a new building is to be erected on the grounds.

The initial work of organization and construction was undertaken by Robert H. and Adele Jay, former pastors of Hasty, Colorado. In recent months Hubert and Martha Nicholson, with their three children, Eleanor, Philip and David, moved down from Gate, Oklahoma, to serve the new Meeting. At the present time both Hubert and Martha are working, thus relieving the as yet limited group of Friends of a financial burden they could not well assume. There is a decided feeling however that the pastor must, as soon as possible, give full time to the ministry of the church.

From thirty to forty Friends crowd into the living room and adjoining quarters each Sunday, sitting on the simply constructed benches that the meeting has provided. It was my privilege to meet a number of the members at a social gathering one evening and also to drive over the community to see the new developments. A large grade school is located a block to the west while in all directions new homes are going up. The prevailing type of construction seems to be of concrete blocks, usually stuccoed, with a Spanish type flat roof. These homes are standard two to three bedroom structures selling in the $8,000 to $12,000 price range.

A new street just north of the church grounds has recently been completed, with green lawns and shrubbery making it look very attractive. More than 1,000 new homes have been built or are in the process of construction at the present time. It does undoubtedly present a real challenge to some concerned Christian group to minister to spiritual needs. Friends have felt the call to such service and are seeking to respond.

Looking Ahead

Doubtless there are many Friends who have come or will be coming to this growing metropolis, whom the Meeting will contact later. Names of such Friends, if sent to the pastor at 341 Dallas, N.E. Albuquerque, will be followed up. Among those now active, most of whom we met, are H. Leroy and Mildred Sellars, formerly of Westfield, Indiana; Howard and Wilma Hartzell from Las Animas, Colorado; Joe and Emma Thornton of La Hunta, Colorado; Anna Slenker of Grinnell, Iowa; Robert and Norma Heck of Greenfield, Indiana; David and Mary Cooper of Kansas City; Edward and Mary Garner of Iowa; James and Ruth Clay of Oregon; Carroll and Nancy Faulkner, formerly of Union Street Meeting, Kokomo, Indiana; and Hannah Worthington of Colorado Springs, Colorado.

Albuquerque Meeting at present is under the care of Colorado Springs Monthly Meeting, and is therefore a part of Pueblo Quarterly Meeting, Nebraska Yearly Meeting. When the time to put up the main structure comes, which appears not too distant, it will offer a door of friendly cooperation between the men and other members of Nebraska Yearly Meeting and the Quaker Men's Organization of the Five Years Meeting, assuming both parties feel a concern to work it out together.

In the meantime a generous shower of helping hand checks would be very much in order to help secure a temporary meeting place. It will be quite impossible for the Meeting to demonstrate its ability to serve the community, lacking a building in which to meet.

Among the Indians

Hannah Worthington accompanied me to San Felipe, an Indian village or pueblo thirty miles from Albuquerque. This is one of nine villages where our Friend, notwithstanding advancing years, carried on in active Christian service. The warm welcome accorded her by the "Felipians," both young and old, evidenced the value of her ministry and the opportunity for service among the Indians of that area. Present needs for leadership and a meeting place for Indians in Albuquerque, seemed evident. Possibly the Associated Executive Committee of Friends for Indian Affairs or some other group ministering in that field might give constructive thought to this opportunity. Eventually the work among the Indians should be a Home Mission project of a new Albuquerque Monthly Meeting.

When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest." Matt. 9:36-38

WITH FRIENDS IN JAPAN

(Continued from page 70)

cial pressures are kept up; as more illegitimate Eurasian babies are produced and as Japanese labor and materials are used for military supplies to be thrown away while the money spent for them adds to Japan's money supply and increases inflation, she will become more and more resentful.

All Western soldiers, in our judgment, should be withdrawn and the Asians allowed to settle their own affairs, which they will do anyway in the long run after we have squandered treasure and countless American lives. The West can help with civilian skills and capital if they are given really unselfishly. The popular American conviction, we know, is that military might will protect Japan. That we do not believe. Two years ago we visited Finland which is closer to Russia than is Japan. Russia could invade Finland any time, as the Finns well know, but in Finland there is freedom and the Finns are far less worried about Russia than is the United States! We would trust our precious friends in Japan to an honorable unarmed situation, instead of keeping her terrified lest the USA and the USSR will make of her a battlefield.

Japan's art and Japanese courtesy are well known. It seems as though every Japanese were born an artist. The surplus of labor probably accounts for their painstaking work. Perhaps 300 years of isolation under the Shogunate, ending in 1868, developed art training. Every bouquet seems exceptionally beautiful; furniture is handcarved; household arrangements are simple and beautiful; even food is brought on the table decorated. The hurried West can learn a great deal of art and of contentment from the Japanese who laugh so easily and who can delight without cost in nature's trees and flowers. In graciousness the Japanese also excell, developed possibly because there is no privacy in Japan. People are crowded everywhere, on the street, in trains and buses, at home. Sometimes their courtesy goes to amusing extremes of face-saving but it is a pleasant trait worth imitating by the more brusque Westerners.

Pray for Japan; pray for her little band of devoted Quakers; pray for her statesmen; but most of all pray and work that the dreadfully mistaken military policies of the West shall be Christianized.

The average life expectancy at birth of two thirds of the world's people is no more than 30 years, compared to 60 years or more in the advanced countries, says a Twentieth Century survey.

FROM THE QUERIES

Do you practice the daily reading of the Scripture in your families, giving time for reverent meditation? Do you make your home a place of hospitality, friendliness, peace and Christian fellowship? Do you promote the moral and spiritual life of your children through careful supervision of their education, recreation, and friendships?

The value of the Scriptures cannot be overestimated in the development of Christian character. Daily reading of the Scriptures deepens one's relationship with God and gives clearer understanding of the way of life as God intended it to be lived.

Our homes then become different, exalting Christ and His Church to their rightful place in our lives, and creating spheres of Christian influence by which our children and others are drawn, and pointing toward the higher ideals of life as set forth in the Scriptures and, indeed, by the very life and spirit of Christ Himself.

This can be realized fully only if we are mindful of the many implications involved in the life of the growing child. When we come to realize that all areas of life are to know the power and benefits of redemption, we will be more diligent in exercising our highest capabilities in the interest of attaining to rightness in each of these areas.

B. Orville Fisher

Remodeled Pleasant Grove Meetinghouse

PLEASANT GROVE FRIENDS DEDICATE NEW ADDITION

Dedicatory services for the new addition to Pleasant Grove Meetinghouse were held November 23, 1952. Woodrow Smyers, the pastor, brought the morning message. Errol T. Elliott of Richmond, Ind., brought both the afternoon and evening messages with emphasis on the work of the church in this world of turmoil and the challenge to all Christian people everywhere to go forward in the work of the Lord.

Dinner was served at the noon hour when many old friends came together.

The first meetings in this neighborhood were held in a mill near the creek, until a grant of land was given in the year 1850. On 2nd mo. 16th, 1878, the Union preparative meeting requested Bloomingdale Quarterly meeting to establish the Union Monthly Meeting. The name was changed from Union to Pleasant Grove Monthly Meeting in 1890.

The present building was built and dedicated in 1911. The new rooms are used for Christian Educational work.

EDUCATIONAL MEETINGS

Some 1800 religious educators gathered in Cincinnati, Ohio, the week of Feb. 7 to study methods of integrating the work of the church with community life, family services, and programs for children. Clerical and lay representatives of 39 denominational boards, 33 state councils of churches, and 15 affiliated agencies were expected to attend a series of panel and group discussions as part of the Annual Meeting of the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Plans for a national convocation of Christian college leaders to be held in the summer of 1954 were adopted at a meeting of the commission on higher education of the National Council of Churches. Exact time and place of the meeting will be determined later. The proposed meeting to be sponsored by the commission would bring together at least five accredited representatives from each of the Protestant-sponsored or private colleges and universities which desire to cooperate.

COMMUNITY DYNAMICS

The end of the year 1952 marks the completion of five years of work in the program of Community Dynamics at Earlham College. Two major achievements can be recorded, these are:

The acceptance of such an educationally new activity as Community Dynamics as an essential aspect of the life of the College. This did not occur by administrative fiat, but by gradual acceptance on the part of students and faculty. The latter remain convinced that their own several subjects are the most important in the curriculum, of course, but see a legitimate place for service-learning activities which can give new opportunity to and coordinate their efforts.

The discovery of information about processes of leadership development in communities. People can develop the unity of responsible effort for the common good. Leaders do emerge amongst ordinary mortals, by learning to become stronger in self-determining initiative. Students have been regular participants in the act of discovery.

The two achievements have been given a preliminary recording and analysis in a book entitled "The Cultivation of Community Leaders," to be published (by Harper and Brothers) early in 1953.

Work goes on in three human laboratories, urban, international and rural. The first two continue from preceding years. A permanent Rural Laboratory was finally made available to students during the past year, after a period of hopeful searching.

GEORGE FOX AND HOLINESS

(Continued from page 69)

reflects neither the dogged despair nor the dreamy driftings of the comfortable idealism of either his day or ours. His words, rather, are golden words, melted in the crucible of persecution:

> All keep to the beauty of holiness,
> for in holiness lies your beauty. . . .

And a highway shall be there,
and it shall be called the Holy Way;
the unclean shall not pass over it,
and fools shall not err therein.

Isaiah 35:8

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

Prayer Time, compiled by Edward D. Staples, The Upper Room, 1908 Grand Ave., Nashville, Tennessee, Price .35, 255 pages.

Worship in the home of present day families seems imperative, if all the values which we seek for persons are to become a reality. This book of devotionals speaks not only to the adults but also to the young children in the home. The quality of the devotionals, which have been prepared by those who have experience not only with ideas suitable for young minds but also with a keen understanding regarding family life, is very fine. The variety in subject matter shows understanding on the part of the planners of this little volume.

These meditations will prove helpful in strengthening the devotional life of the entire family.

Olaf Hanson

The Resurrection and the Life, by Leslie Weatherhead; Abingdon-Cokesbury, Nashville 2, Tenn., price $1.00, 60 pages.

As you read this book, you will be convinced that *Christ is still alive in our midst today.* The author believes that the spirit of Christ lives within each person. This is a Friends testimony. Dr. Weatherhead stresses the necessity of communion with the Christ.

This book has been written for the Christian as well as the non-Christian. The prayers which preface each chapter lie deep with meaning. The central truth is that Christ is alive.

Olaf Hanson

Making Prayer Real, by Lynn J. Radcliffe, Abingdon-Cokesbury Press, 250 pages, price $3.00.

In this book Lynn J. Radcliffe makes a significant contribution to our devotional literature. Its practical helpfulness will be appreciated by those who give it a careful reading and who try to apply its suggestions. One does not have to wade through a philosophical discussion on the nature of prayer, but begins on the basic assumption that prayer is a great reality. The purpose of the book is to help the reader discover this reality or to renew it when it becomes obscure. The form of treatment challenges both the mind and the heart.

The main theme is the upward advance in the practice of prayer. One grows through stages of development which are here called vocal, mental, contemplative and mystical. The latter, which is sometimes called the prayer of communion, is the higher level which may be reached by everyone. A summary of the process is given as a lifting from "the mere saying of words to some degree of prayer as worship."

It may be a little difficult for Friends to accept the emphasis on prayer periods in the light of our professed belief in continuous prayer. However, many of us may need to have the emphasis given. The section on "How Prayer is Answered" is unusually good.

Homer J. Coppock

Dr. Albert Schweitzer, world-renowned medical-missionary, philosopher and musician, has recorded a new album of the organ music of Bach and Mendelssohn—his first in more than two decades. The album was issued by Columbia Records. During the years since he first went to Africa, Dr. Schweitzer has written two biographies of Bach, a treatise on the art of organ building, several books on Africa, two long studies of Jesus and one of St. Paul, an examination of Indian thought, a treatise on Kant, a study of Goethe, an autobiography and the first two volumes of a projected three-volume "Philosophy of Civilization."

WHITE HERONS AT DAWN

A mellow light descends upon the marsh;
The chill gray air is bathed in honey-glow;
Over the reedy inlets there are harsh
Imperious calls, as wild things come and go.
The shallow waters lie like molten glass
Where rainbows float the quiet pools of blue;
And here, between the rims of river grass,
White herons keep a daily rendezvous.
Beautiful, in placid vigilance,
Like alabaster statues slim and white,
The stilted visions seem as in a trance,
A nature portrait framed for our delight;

Yet, as white clouds forebode the lightning's dart,
This beauty harbors death within its heart.

Mary B. Stevenson

SPOKEN MASTERY

I have known
Words that flay
To the very bone;
And words that slay
A fine intent—
Cruelly leave
Ambition spent
And a heart to grieve.
Yet a word
Of love can give
Strength to gird
Again—and live!

Margaret Lathrop Law

GOLDEN PROMISE

The winter world is etched on gray
With black and brown, all drably done—
Our only change, the snow-stroked day,
Our only color, winter sun.

On sunny days, bright colors gleam
In prisms from the east to west.
Sun rise to set, in each warm beam,
A golden promise is expressed.

And when sun's evening glory blooms,
It seems that summer does not die
But blossoms in our winter rooms
In garlands from the western sky.

Fleta Pierce Newlin

MY CANDLE

I held a candle in my hand:
Both tips of it were sparkling fire.
It was a rapturous sight to see—
Of such a sight I could not tire!

But as I gazed in child's delight,
I felt live heat upon my hand:
The molten wax splashed to the earth
As by chance wind the flame was fanned.

My candle was not long enough
For *two* flames, each a silver knife!
I snuffed one out, and held toward Heaven
One flame—a long, slow-burning life.

Claribel F. Dick

Our World Missions . . . .

This page is provided in alternate issues of "The American Friend" by the Mission Board of the Five Years Meeting. Edited by Merle L. Davis.

DOROTHY PITMAN WRITES FROM AFRICA

There have been so many letters come asking just how much people are to believe about the Mau Mau movement, that is may be well to publish an answer to some of the questions. We certainly do not want to worry Friends unnecessarily, but neither is it wise to pass off as unimportant and exaggerated the statements of press and radio. I have asked Everett Kellum to read and revise an account written, and the following is the result.

Mau Mau Location

It would seem that the time has come to sum up the situation in Kenya as to the Mau Mau activities. First, let us get the location of the Kikuyu tribe in mind, in relation to our area of work. We are just north of the arm of Lake Victoria which is called the Kavirondo Gulf, which means that we are a bit north of the equator. Directly east, 250 miles along the equator from us, is Mt. Kenya, and at its foot, to the south, are the towns of Thompson's Falls, Nanyuki, Namaruti, Nyeri and others. This is the center of Mau Mau activity and it reaches south to Nairobi, somewhat to the east and north, and about 10 miles west toward us.

Violence

There is no evading the fact that conditions in that area are serious. Nearly every day the radio brings accounts of violence and often deaths of African Christians or of those in places of leadership in the Kikuyu tribe known to cooperate with government officials and church groups.

It is evident that the leaders of this group are attempting to revert to tribal customs practiced before the coming of the white man. The mutilation of the bodies of their victims gives credence to the belief held by some that the final oath required of members is accompanied by eating human flesh. The accounts broadcasted in the typical restrained English fashion are still disturbing enough.

So far there have been few white people killed, some have been attacked but not seriously injured, many have lost firearms or other property, including buildings large and small. The news which is most disturbing is that which has just come over the radio this morning. The white settlers in and around Thompson's Falls have banded together in a "protective association" to administer summary justice to Mau Mau members, to insist on dismissal of all employees suspected of sympathy with that movement, and to work toward the abolishment of Colonial Government (which they say is ineffective) so that Kenyans (the term is not defined) can govern themselves. They intend to inflict the death penalty for stealing, and the possession of firearms. This obviously refers only to Africans, not to Asians and whites.

Persecution of Christians

There is a large number of Kikuyus who are not at all in sympathy with Mau Mau and these are between two fires — the movement itself that marks for persecution those who fail to support it or are openly antagonistic, and the white and Indian population that is inclined to judge all Kikuyus by the terrorists. Christian Africans in that area are enduring persecution such as we had not expected ever to witness again in Kenya. Those affiliated with the Scottish and Roman Catholic churches have so far received the brunt of it and the murdered chiefs have been Christian leaders.

As Touching Friends

We in North Kavirondo Province could sit complacently here and say, "It can never happen here," or we can recognize the unrest all around and examine the seriousness of growing anti-white, anti-mission feeling with a real desire to understand the reason and supply the remedy, as far as in us lies.

AT RAMALLAH

If you thought Christmas was a busy season for you, try following Mildred White through her Christmas week activities. On January 3rd she wrote as follows:

I am spending a few days of the Christmas vacation in Jericho. It is sunny and warm here. Flowers are blooming. Oranges and grapefruit are ripe on the trees. It is a glorious rest after the rush of closing the school term in Ramallah.

We had a full week, the last one before the holiday. We had the staff supper for Friends Girls' School on the Monday evening. We drew names and each gave and received one inexpensive gift. Much fun was had over this exchange. There was a good supper and games for prizes and we sang carols to the tune of Delbert Reynold's violin.

On Wednesday morning we had the dress rehearsal of the program to be given for the parents by the kindergarten and first grade children. On Thursday morning we had the whole school at one chapel exercise. Usually we have two chapels, one Junior and one Senior, but this time we packed everybody into the Swift Hall because it was our traditional White Gifts for the King service. We had the story of the Other Wise Man by Van Dyke, told in Arabic, some carols, and then the offerings for the poor were brought up to the Christmas tree on the platform. On Thursday afternoon the small children gave their program to their parents. In the evening the choirs of F.G.S. and F.B.S. gave their Christmas program. The Friends Boys School read the Bible story and dramatized part of it with effective lighting while the choirs accompanied the scenes with lovely carols.

On Friday we had school till recess, then we cleaned desks, tidied the class-rooms, returned books, etc. and when that was over, we all went to Swift Hall and had the Christmas tree. Santa had some joke gifts—pillows for the girls who sleep in class, a tear bottle for the big girl who cries if there is something for dinner she does not fancy, a bunch of crooked sticks for the teacher who is overly fond of fire, a mop and pail for the girl who is always spilling the ink, etc., etc. Friday afternoon we had the choir program for the Friends Schools.

Saturday the boarders went home, and the schools for refugees, run by Church World Service in the Friends meetinghouse and the Greek Orthodox school building respectively, had their Christmas programs.

On Sunday was the Sunday School program Meeting. On Monday we had our Christmas program for the school for illiterate women and girls which is run at F.G.S. as a project of the school. These illiterates received bundles of clothing from the bales of used clothing we lately received from A.F.S.C.

On Tuesday I went to the Christmas program at the School for Blind Girls and rushed home in time to hear our own young people from the Friends Meeting and schools caroling from house to house.

Dr. Jesse M. Bader, director of 1953 Armed Forces Preaching Mission, announced recently that 140 outstanding civilian ministers are participating in a series of 80 five-day evangelism projects held from January 17 through February at virtually every Army and Navy camp in the United States. He estimated that the mission will reach some half-million service personnel.

CORRESPONDENCE

(Continued from page 66)

difference in living standards between the two regions.

Should the East now be encouraged to follow the example of the West and stimulate capital production, or should the West follow the example of the East and dissipate the capital which thrift and effort have created?

Dissipate the world's supply of capital and a few people could dig their livings out of the ground with their hands, but most of us would have to die. If capital accumulation declines, war, famine and disease will sweep away greater numbers of people than ever before.

In England where these statements were made, the country is already living on capital. The proceeds from death duties and taxes on wealthy people are rapidly decreasing. Here in the United States also we are probably living on capital. If one considers that accumulated debt now exceeds the value of all the property in our country and that inflation comes on apace, it is probably true that capital is not being accumulated fast enough to maintain our present industrial equipment. If this be true, we shall not long be able to continue exporting capital equipment to our friends in Europe and other parts of the world, and we shall soon need help ourselves. Since there will be none to send it, we and our friends will suffer alike.

It is most disheartening to hear fine Christian people plead for action which would increase the world's misery. If we would return to freedom, to hard work, economy, thrift and saving and so build up the amount of capital in the world, and give an example to all peoples everywhere of the importance of so-doing, we would be making real progress towards conquering poverty and ushering in the day of general well-being for both East and West which all good people so earnestly desire.

Howard E. Kershner
26 West 58th Street
New York 19, New York

To exert every possible effort to eliminate undemocratic practices and undemocratic attitudes, to do all that we can do to close the gap between our professions of democracy and our practice of it . . . is the only way that we can achieve our maximum national strength and unity and fully discharge our international responsibilities. In these critical times, this we must do. We cannot afford to do less.

—Ralph J. Bunche

CHARLES LAMPMAN TO MISSION BOARD OFFICE

With the resignation of Merle L. Davis as Administrative Secretary to the American Friends Board of Missions, Charles A. Lampman, now serving as pastor of Amboy, Indiana, Friends Meeting, has been appointed to fill the position.

The transition will be made during the year 1953 as Charles Lampman takes over part time service July 1, and full time September 1. Merle Davis will continue in the office until December 31, the date on which his resignation is effective.

More will be told of the work of Merle Davis in his nineteen years of administrative work with the American Friends Board of Missions at the time he leaves the office. It should be said, however, at this time that he entered his present position from a background of Mid-Western Quakerism, of educational training and service on the mission field which qualified him for the exacting and important duties of missionary administration. He was born and reared in Kansas Yearly Meeting, receiving his undergraduate training in Friends University and graduate work, with a Masters Degree in Educational Administration from Columbia University as well as doing graduate work in other schools. He, with Carrie Hays Davis (lately deceased) served for ten years, building up the educational work in Holguin, Cuba, where he was principal of the school.

Charles Lampman, born in Oklahoma and living mainly in Iowa took his undergraduate training from Wheaton and Penn Colleges, receiving his degree from the latter in 1938. He was recorded as minister in the same year by Iowa Yearly Meeting. His graduate work was taken in Colgate-Rochester Divinity School.

He has served in Friends pastorates at Farmington Meeting, New York; Ramona, California; First Friends, Whittier, California, as Assistant; Pasadena, California; University Friends, Wichita, Kansas; and in his present position at Amboy, Indiana.

His wife, Kathryn Fields Lampman, was born and reared near Marshalltown, Iowa, where they first met. They have two children: Charles II, thirteen years of age, and Barbara Kay, ten.

He has been active in the Christian Education work of the Five Years Meeting and in the regional branch of the American Friends Service Committee, particularly in Kansas. He is a representative from Indiana Yearly Meeting on the Friends World Committee.

This transition of leadership comes

Charles A. Lampman

in the American Friends Board of Missions at a time when a new level and policy for all missions is in the making. These changes have been brought about largely by the technical advances in communication and commerce which have overtaken all missions and when new patterns of life are being made on all fields. Social and psychological changes require new patterns around the old and eternal verities of the Christian gospel.

In the mission work of the Five Years Meeting Merle Davis has seen these changes and aided in their adjustment.

Martha Kendall Tubesing who has given nineteen years of efficient and devoted service as office secretary to the Board of Missions has also asked to be released at the end of the year. She has been in the service of the Mission Board longer than has any other office secretary in the offices of the Five Years Meeting. She has won wide appreciation of Friends for competency in office.

During the past two decades the endowment and invested funds of the Board have greatly increased and the business organization and functions of the office and the fields have been stabilized. Especially in promotional and educational materials, methods and efficiency there has been great progress.

Charles Lampman, qualified in educational preparation, practical experience, and spiritual concern will enter a position that is well prepared for effective work by his predecessor. Friends of the Five Years Meeting and elsewhere will wish for him successful administration and will find in him a warm fellowship and sympathetic understanding with Friends everywhere.

The Sunday School Lesson

Prepared by Russell E. Rees

For March 22
In the Shadow of the Cross

Matthew 26: 6-13, 26-30

The events which are recorded in the lesson for today are a part of the last week of Jesus' earthly life. The setting of the first one, the anointing by "a woman," commonly supposed to have been Mary, the sister of Lazarus, is in Bethany, the home of Mary. The occasion was a dinner party given in honor of Jesus by one Simon, the Leper, but evidently a leper who had been healed. And the interesting aspect of the story is the contrasting attitude, first of Jesus, then of some of his disciples, toward this act of the woman.

The act of anointing Jesus was no ordinary event. It has, as Jesus predicted, been told for hundreds of years. The Gospel writers agree that this was an unusual and expensive demonstration of affection and respect. All say that it was a very precious ointment, carried in an alabaster box or jar. If the cost was three hundred denarii, as is suggested, it would be worth a year's wages for an average laboring man. John tells us that the whole room was filled with the fragrance of the ointment.

According to Matthew "the disciples" were indignant at the wastefulness of the gesture. John says that Judas was especially incensed at the act because he "cared for the poor," that is he was the treasurer, and handled the money. He protested because, he said, it could have been sold and the money given to the poor. With this opinion, Matthew says, the disciples agreed.

Jesus, however, with great insight, saw not the wasted ointment, but the love and devotion of the woman who had brought it as an act of generous regard for him. The story of the raising of Lazarus precedes this by a few days, and one can understand the grateful attitude of Mary in the light of this fact.

Why this sudden concern of the disciples for the poor? If they were really concerned about them they could have given the money they so much coveted for their relief. Or was this merely a criticism of the generous act of another person? Were they trying to measure service too much in terms of money-value? This much we can say, that Jesus saw the action as a revelation of something lovely and beautiful in the heart of Mary, and he did not want the impulse criticized.

The second portion of the lesson records the last supper that Jesus shared with his inner circle. It was a solemn time, filled with a sense of impending doom. There was heart searching among the disciples, and some straightforward talk by the Master. The disloyalty of one of the small group, the weakness of others, the threat to his whole enterprise, were all seen and expressed. And the simple symbolism of the bread and the cup were used to deepen the sense of fellowship among the little company. Although soon afterward the bonds of the fellowship were broken, or perhaps strained is a better word, it did hold most of the disciples, and bring them back into a living solidarity after the resurrection.

Questions:

1. Can religious devotion be expressed by great generosity, as in the case of Mary? Do we have any right to be critical of the ways in which others express their religious devotion?

2. In what ways do Friends practice "communion"? Is it an adequate interpretation of the spirit of Jesus and his emphasis upon sincerity in worship?

For March 29
Jesus Is Crucified

Matthew 27: 32-44, 54

While the title of the lesson is, "Jesus is crucified," and without any doubt his whole behavior in the hour of trial is the central concern of the writers who tell us of it, there is also here a deep insight into human character in the reactions of those who gathered about the foot of the cross.

There is Simon of Cyrene, who was compelled to bear the cross. He was a by-stander, so far as we know not a participant in the ugly scenes when Jesus was condemned. Was he an idle watcher, caught up for a moment in this drama? Does he illustrate the way in which an innocent person is sometimes involved in this momentous event of history? What was the effect upon him, of this sharing in the indignity visited upon an innocent man? These questions we cannot completely answer, although they press upon us for consideration.

There were also the soldiers who saw in this crucifixion only a chance to gamble for a nice garment. The human agony of the cross had long since ceased to affect them. They were made insensitive by repeated experiences of cruelty. The value of a human life was very low to them, and they seemingly did not distinguish between a good man and a bad man. Their duty was to kill a man and take his clothes, and they asked no disturbing questions about it.

There also were the curiosity seekers who "sitting down, watched him there." Granted that it was a cruel age, there is still a frightening aspect to the fact that people can become so crass and so hardened to human suffering that they can enjoy it. Not only did they watch the suffering, but they reviled him, chided him, and said, "If you are the Son of God, come down from the cross."

These may all be excused in part for they were people of poor insight. But that the chief priests and scribes and elders joined in the spectacle and added to the reviling, is harder to understand. They were the leaders of religion, and the people who should have possessed some spiritual discernment. Without intending to do so, they did put their finger upon a most important fact, "He saved others; himself he cannot save." They said it in sport, but it has become one of the amazing facts about Jesus. If he had saved himself, could he have saved others? Is not part of the wonder of it, that it was by losing his life that he found, not only his own life, but life for other men as well.

The divineness of Jesus begins to appear in that he prayed for men such as these we have seen, for Simon, the unwilling bearer of the cross, for the soldiers who laughed at his suffering, for the multitude who looked upon crucifixion as a holiday occasion, and for the religious leaders who made sport of his sacrifice. "Father, forgive them, for they know not what they do." St. Paul sums up the meaning of the cross in these words, "But God commendeth his own love to us, in that while we were yet sinners, Christ died for us."

The cross of Christ was then, and is now, a judgment of the world. The evil of man is nowhere blacker than in the condemnation and crucifixion of Jesus. But the love of God is nowhere brighter or clearer than in this very crucifixion. Here, like the centurion, we see Someone who lets the light of God into a dark world. This, says John, is the Word, the long expected, long prayed for, long despaired of Word.

(Continued on page 78)

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Kathleen Lonsdale, eminent Quaker scientist, whom many Friends met at Oxford, will give the Swarthmore Lecture at London Yearly Meeting this year. Her subject is "Taking Away the Causes of War."

* * * *

Howard and Anna Brinton are now in Tokyo for a year ministering to Friends and many others and exploring for the AFSC whether an AFSC International Center there could be wisely undertaken without overburdening the already hard worked local Friends!

* * * *

Tamon Maeda, a leading Japanese Friend, was a recent visitor at Friends House, London and flew to the U.S.A. on his way home. He is president of Japan United Nations Association and was at one time Vice-Mayor of Tokyo, as well as being clerk of Japan Yearly Meeting which he joined after the second World War.

* * * *

Eldon Mills, well known Friend, and minister of the West Hartford Congregational Church, was the principal speaker for the North Carolina Friends Short Course for Pastors at Guilford College, February 9 to 13. The church which Eldon Mills serves was selected as one of the twelve outstanding churches of America by *The Christian Century.*

* * * *

The Friend, Philadelphia, recently observed its 125th Anniversary with an excellent issue featuring "Journalism in the Future of Quakerism." Richard Wood, the editor, and the Board of managers are to be congratulated both on the achievement of a long period of service and an excellent number commemorating it.

* * * *

A pamphlet size biography of the late Hubert W. Peet, editor of *The Friend,* London, has been written by Winifred M. White with a preface by Howard Diamond. This statement reveals his broad and significant experiences unknown even to many of his friends. Copies may be obtained by sending 25c to Friends Home Service Committee, Friends House, Euston Road, London, N. W. 1.

* * * *

D. Elton Trueblood will spend the second semester away from Earlham in a close schedule of lectures across the country. These include established lectureships at Davidson College in North Carolina and Knox College in Illinois. He will be the speaker for religious emphasis week at Yale University. He will also do some writing on a forthcoming book, *The Philosophy of Religion,* due in early 1954.

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The Friends Committee on National Legislation, set up in 1942, will observe ten years of service by a conference in the nation's capital, this summer. It will be a time of review and appraisal of the F.C.N.L. as well as a preview of work Friends should be doing in the field of legislation. Representatives, official or unofficial are invited. The dates and place of meeting will be determined shortly.

* * * *

William W. Comfort has retired as President of Friends Historical Association, having declined reelection after seventeen years of service. He had been preceded in this office for a number of years by Charles F. Jenkins. At the election of officers in January William Comfort was named Honorary President. The new President is Henry J. Cadbury and the Vice-Presidents are Richmond P. Miller and C. Marshall Taylor.

* * * *

"The Society of Friends in North Carolina" is the title of a pamphlet now available from Guilford College. It lists the important dates and events relating to North Carolina Friends, beginning with 1672—the first religious service of Friends on record in Carolina, and the visit of William Edmundson. The Address of President Clyde Milner on "North Carolina Yearly Meeting and the Five Years Meeting" is also included.

* * * *

Since March 1, 1952 Elmore Jackson has been on leave from his general responsibilities as Quaker representative to the United Nations, New York, to serve as Personal Assistant and Political Adviser to Dr. Frank P. Graham, United Nations Mediator for India and Pakistan in the Kashmir dispute. On December 23 the Secretary-General asked Dr. Graham to resume negotiations with the two Governments in a new effort to find a solution. The United Nations has now announced that the negotiations with the two Governments will be resumed in Geneva on February 4. Dr. Graham and Elmore Jackson are leaving for Geneva on February 1.

* * * *

Arnold B. Vaught, well known Friend and associate executive director of Church World Service, left New York City January 13 on a six-month air tour of the Orient and Near East to survey relief needs. His trip is preparatory to formulating an enlarged program of refugee aid planned by Church World Service, relief agency of Protestant and Orthodox churches in the United States, with headquarters at 120 E. 23rd Street, New York City. He will visit Honolulu, Tokyo, Korea, Okinawa, the Philippines, Indonesia, Burma, East and West Pakistan, India, Hongkong, Beirut, Geneva and London.

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The annual meeting for Quaker college presidents was held January 5 at Whittier College in California. Those present included Presidents Thomas Jones of Earlham, Lloyd Cressman of Friends University, Paul Smith of Whittier, Samuel Marble of Wilmington, and Charles Ball of Penn; and S. Arthur Watson, also of William Penn. Current problems of Quaker colleges concerning finance, student enrollment and academic standards were discussed in the all-day meeting which preceded the annual association meeting of American colleges and universities held in Los Angeles, January 6 to 8.

Does Your Meeting Lose Contact With Its Young People When They Are Away From Home?

An excellent way to keep them in touch with youth activities is a year's individual subscription to the PENN WEEKLY for $1.60. Send subscriptions to Young Friends Secretary, 101 So. 8th St., Richmond, Ind.

Friendly Fellowship

ALAMITOS, CALIFORNIA—The Sunday School Christmas program, directed by Gladys Fox, was enjoyed by more than 400 parents and children.

The New Year was ushered in at Alamitos with a turkey dinner and all the trimmings served by Stella Meredith and her committee at 6:30 P.M. Following the dinner, games and pictures, and slides were enjoyed during the early part of the evening. The evening was climaxed with a candlelight Consecration Service directed by our

pastor, Eugene Coffin. At midnight the old church bell rang in the new year.

January 2nd was another red letter day, when our first all men's meeting of the Brotherhood met for a dinner and program. Mike Minnott, the new President, presided over the interesting program with the theme of "Youth in Athletics." Special music was furnished by the Male Quartet.

Our young people have been having some interesting times, 30 some young people went to Winter Conference "Snow-camp" at Thousand Pines. Then our young people's deputation team went to Hollywood First Presbyterian Church on January 11, where they took part in a program of music, testimony, Bible quiz and fellowship. A noticeable spiritual uplift was felt by all.

A number of our members accompanied by our pastors, Eugene and Jean Coffin, attended Mid-Year Conference at Fresno.

Mr. and Mrs. Ned Baker showed pictures and talked of the Indian work they are engaged in at both of our Missionary Societies meetings this month. Their presentation is both inspirational and informative.

* * * *

CENTRAL CITY, NEBRASKA—"Christmas for the Family" was the general theme of the Christmas observances at Central City Friends Meeting (Nebraska). The Society of Friends Women used the playlet, "Christmas Is a Family Affair," at the annual Christmas party-meeting at the home of Grace McHargue. Following the meeting the seventeen dolls, which had been dressed by the members, were packed and sent to Wyandotte, Oklahoma.

The Christmas program, held on the night of December 21st, just as a big snow storm was beginning, featured ideas which could be used as group and family observances at Christmastide. This was prepared by Corona R. Cook and was presented by three families, permitting the audience to look into their homes. Edward and Lola Hoback and their five children showed the making of pictures of the First Christmas in built-up posters and in window transparencies, while the story of the First Christmas was told. Alvena Erb had her own two children and two neighbors busy stringing popcorn while they talked about some of the Christmas projects carried on in the Sunday School, junior church and committees. They made a creche and told the story of the first one made. Henry and Evelynn Mott Schutz with their two children made decorations for the tree, told the story of some of the carols and hymns, and ended with a beautiful candle lighting ceremony, lighting candles of Love, Joy and Peace. The choir assisted with the hymns for this service, forming background music for the family singing.

With these scenes in minds, there followed the story of White Gifts for the King, told by Leslie McHargue, then the presentation of the playlet, "The Littlest Shepherd," which depicted the Nativity scene in pantomime, while the choir sang the carols introducing each scene, ending with "O Come, All Ye Faithful" and "Joy to the World" as the congregation came forward to present their white gifts before the manger, lighted only by the candles and the star.

Dorothy M. Mesner directed the playlet, Erma M. Mesner directed the choir and played all accompaniments. The Young Adults had decorated the meetinghouse (including a fireplace to give the home atmosphere), and the social committee of the Women's Society prepared and served the refreshments in the social hour following. This gave opportunity to view the picture and village exhibits set up by the various classes and junior church, to see the mitten tree, the big collection of clothing, a book of stories like the one just sent to one of our Friends' Centers under AFSC, a doll to represent those sent to Indians, a placard telling of our Buffalo Hunt, and the start of our new project on "clothe ye the child."

On New Year's Eve the young Friends gathered at the parsonage for an evening of fellowship with singing, games and food. Just at midnight Lindley J. Cook led in a candlelighting consecration service as each lighted a candle and prayerfully started 1953.

* * * *

DUBLIN, INDIANA—Under the auspices of the local committee on Peace and World Order, the Friends Meeting at Dublin had a most worth while meeting on Sunday, January 4th.

During the worship hour William Fuson and William Reagan, both of Richmond, Indiana, brought very acceptable messages stressing the fact that it is Christian love which is the strongest force for overcoming evil.

After a fellowship dinner a children's meeting was held and the film "The Toy Maker" was shown.

Several out of town guests added valuable contributions to the day's program.

* * * *

HARTFORD, CONN.—Friends' Family Day was held at Hartford Friends Meetinghouse, 144 South Quaker Lane, West Hartford, Conn. on Sunday, February 15th, 1953. This Day was an outgrowth of a concern expressed at Quarterly Meeting.

Friends were invited to arrive at 10 a.m. in time for participation in the Adult Discussion Group and First Day School. Meeting was from 11 to 12 and lunch followed.

After lunch Fritz Kaufhold led the discussion on religious education in the Meeting, with emphasis on ways of presenting our peace testimony to our children.

Friends brought their children who were cared for during meeting and discussion.

Ellen Paullin

* * * *

KOKOMO, INDIANA — The January Monthly Meeting of Union Street Friends was held at an unusual hour this year. Our regular meeting night is the first Thursday of the month, which was New Year's Day. Since the young people invited all members of the Church and Sunday School to their annual Watch Service, which would be concluded on the first Thursday of the month, we decided to call our Monthly Meeting to order immediately after the Watch Service. People began coming for the Watch Service about nine and games and entertainment were enjoyed until about ten-forty-five, when homemade cookies, coffee and cocoa were served. After refreshments, the New Year was welcomed in with a service of prayer and music held by candle-light in the sanctuary. The Watch Service was concluded about twelve-ten, and the first Monthly Meeting of the New Year began. So, despite the late hour, we had a good attendance for our first meeting of 1953, and everyone present felt that it was a good way to spend the first hour of the New Year.

Mrs. Leo Newlin

* * * *

XENIA, OHIO—After a year in Tallahassee, Florida, where they organized a Friends meeting which met in their home, John and Varley Crist have moved to Granville, Ohio, where John is head of the Department of Family Life Education at Denison University. Varley is just recovering from a very serious illness which will necessitate her remaining inactive for several months. The Crists are in need of a housekeeper to care for the four small children.

THE SUNDAY SCHOOL LESSON

(Continued from page 76)

He came alive, men saw and handled and had fellowship with him, and in him found the Way, the Truth, the Life.

Question:

1. E. Stanley Jones says one of the weaknesses of our religion is we have sought salvation without sacrifice. What does he mean, and do you think he is right?

RURAL LIFE ASSOCIATION MARKS 10th ANNIVERSARY

The Tenth Anniversary of the Rural Life Association will be observed with a one-day conference and dinner in Richmond, Indiana, on Saturday, March 28.

Dr. I. W. Moomaw, Educational Secretary for Agricultural Missions, Inc., a training agency to recruit and train individuals who plan to serve as agricultural missionaries throughout the world, with headquarters in New York City, will deliver the anniversary address at the evening dinner meeting.

Dr. Moomaw, who has just returned from a six-months' tour of India, Ceylon, Pakistan, the Near East, Egypt, Greece and Europe will also speak on "World Food Needs."

"Rural Needs Throughout the World" will be the theme for the one-day conference. Named at a meeting of the Executive Committee to make arrangements were Mrs. Louise Cain, teacher, Williamsburg, Indiana, and Virgil Deeter, dairy farmer, Greenville, Ohio.

The conference is designed to challenge young students to have rural careers both at home and abroad in fields such as teaching, medicine, etc. There will be special group discussions on the different vocational interests.

The Executive Committee also appointed Mr. Deeter, Stanley Hamilton, Executive Secretary of the Rural Life Association, and Silas J. Smucker, soil conservation authority, Rensselaer, Indiana, as representatives to the National Heifer Project Committee. This group has distributed as gifts to needy peoples of the world more than 13,000 animals and 200,000 hatching eggs. Catholic, Protestant and Jewish groups are cooperating in the project.

The Executive Committee also announced the appointment of Francis A. Drake, minister and farmer, Lake Geneva, Wisconsin, to the Advisory Committee of the National Committee on Religion and Rural Life.

WANTED

Housekeeper in the home of aged couple. If interested, write Occupant, 35 East 33, Indianapolis, Indiana.

WANTED

A congenial companion for an older woman Friend in a comfortable home in Knightstown, Indiana. Terms to be arranged. A good home for the right person. If interested please write Wayne W. White, R. R. No. 3, Rushville, Ind.

BIRTHS

CARTER—To Merle and Rheba Carter, a son, Phillip Duane, on December 7, 1952, at Russiaville, Indiana.

1799 **WESTTOWN SCHOOL** 1952

Westtown offers ten Competitive Regional Scholarships for the school year 1953-54 based on character, leadership, and intellectual performance. Winners will receive grants of $500 each, and these are renewable year by year if a satisfactory record is maintained. To be eligible, a pupil must be a member of The Society of Friends or have one parent who is, or has been, a Friend, and ready to enter either grade ten or eleven.

Each applicant will be given in his home locality, three subject matter tests, one in English, one in Algebra or Geometry, and a third to be selected by the student. Applications for 1953-54 must be in hand by Third Month 1st, 1953.

For application forms address:

Daniel D. Test, Jr., Westtown School, Box 1000, Westtown, Pennsylvania

GEORGE SCHOOL **Community Living**

Educating 440 BOYS AND GIRLS FOR RESPONSIBLE CONCERNED ADULTHOOD

It is vitally important that we reaffirm our faith in man's integrity and worth.

You and I live in an age which theologically tends to deny a man's goodness and militarily thinks so little of his value that he is always expendable.

—Willis Weatherford,
at the George School Convocation

For further information please write
RICHARD H. McFEELY, Principal, Box 350, George School, Pa.

HICKMAN—To Fred and Phyllis Hickman of Las Animas, Colorado, a son, Daniel Wade, December 26, 1952.

LINDAHL—To Louis C. and Elizabeth Mesner Lindahl of Central City, Nebraska, a daughter, Barbara Lee, on December 23, 1952.

MENDENHALL—To Phyllis and Willard Mendenhall of Greensboro, North Carolina, a son, Paul Owen, January 18, 1953.

SMITH—To William and Dorothy Peaslee Smith, a son, William Francis, on December 10, 1952, at Norwalk, Conn.

MARRIAGES

HENDERSON-McDONALD—Margery McDonald, daughter of the late Frances Doane McDonald of Wilmington, Del., to Willard Henderson, son of Martha D. Henderson of Whittier, October 3, in Yuma, Ariz.

PAUL-HAYES—Mary Lu Hayes, daughter of Harold and Louise Pickard Hayes of Pleasant Plain Meeting, Pleasant Plain, Iowa, to Kenneth D. Paul, son of Mr. and Mrs. Doyle Paul of Brighton, Iowa, on January 1, 1953, in the Methodist Church Chapel in Washington, Iowa.

WATSON-HOSKINS — Helen Darlene Hoskins, daughter of Moses and Vera Hoskins of Pleasant Plain Meeting, Pleasant Plain, Iowa, to Charles Eugene Watson, son of Carlos and Helen Watson, also of Pleasant Plain Meeting, on January 16, 1953, at Pleasant Plain Meetinghouse, George Moore of William Penn College, Oskaloosa, Iowa, officiating.

WOLFRUM-SHAFFER — Marcia Joyce Shaffer, daughter of Mr. and Mrs. Chas. Shaffer, R. R. 2, No. Manchester to Barnette E. Wolfrum, son of Mr. and Mrs. Ted Wolfrum, R. R. 3, Wabash, Ind., on Jan. 10, 1953, at the United Brethren Church in Laketon, Ind., the Rev. J. F. Bright officiating.

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Dynamic Kernels Foundation Dept. AF
Perry Hayden, Pres. TECUMSEH, MICH.

DEATHS

HUFFMAN—Grace Scott Huffman at the home of her daughter, in South Coventry, Connecticut, widow of the late Herbert L. Huffman. She was born in Winchester, Indiana, January 27, 1890, daughter of Edward Wellington and Sarah Ann Scott, and served with her husband in meetings among Friends in various areas of the country including Maryland, New York, Washington, Indiana, Kansas and North Carolina. Funeral services were held at Guilford College, North Carolina, on December 19, 1952, with Charles Thomas in charge.

MORSE—Bertha V. Morse, at Hanover, New Hampshire, on December 11, 1952, at the age of 88. She was a member of Smithfield Monthly Meeting at Woonsocket, Rhode Island, and is survived by a daughter Mildred.

PERRY—Lola C. Perry, wife of Herman L. Perry, unexpectedly Jan. 14, 1953, at her home in Whittier, California. She was born in Hull, Iowa, and is survived by her husband; a son, Hubert of Whittier; a daughter, Mrs. Mary Ellen Hartman of El Segundo; three grandchildren and three sisters, Mrs. Beatrice Hawkins of Montebello, Mrs. Fred Green of Spencer, Iowa, and Mrs. Earl Peters of Terre Haute, Ind.

LOCAL MEETING DIRECTORY

Albany, New York.—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico.—Friends Church, 341 Dallas N. E. Bible School, 9:45 a.m. Morning Worship, 11:00 a.m. Evening Service, 7:30 p.m. Hubert H. Nicholson, Minister. Visiting Friends always welcome.

Alhambra, California.—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana.—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California. — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. Howard W. Cope, minister, 2130 Channing Way, phone Res. As 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York.—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts.—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois.—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois.—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157

Chicago, Illinois.—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati Friends Meeting, 2910 Eden Ave. (one block north of University Ave.). Take bus 55 or 78 to University Ave., walk east four blocks to Eden. First-day School, 9:45; Meetings for Worship, 11 a.m. (semi-programmed); 8 p.m. (unprogrammed). Vivian Schneider, Clerk, 26 Lakewood, Phone UNiversity 6447. Don Stanley, Pastoral Minister, 876 Lafayette, Phone Mulberry 6528.

Citrus Heights, California.—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado.—Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Prayer Meeting, Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa.—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

Detroit, Michigan.—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan.—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina.—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut.—Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. — Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana. — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida.—Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Clerk, Virginia C. Greenleaf, 2-4345.

Kansas City, Missouri.—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana.—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California. — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California.—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, RIchmond 70716.

Minneapolis, Minnesota.—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Montreal, Quebec, Canada.—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana. — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana. — Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts. — Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street, Phone 47447.

Newberg, Oregon.—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York, from October 1st through April each Sunday at 11 a.m.

Orlando, Florida.—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California.—First Friends Church; 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m.; Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona.—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

Portland, Oregon.—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Raleigh, North Carolina. — The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Scarsdale, New York.—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington. — University Friends Meeting, 3959 15th Ave. N. E., Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington.—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, VErmont 3579.

Shrewsbury, New Jersey.—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida.—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

Tuscon, Arizona.—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write Thomas McCleneghan, 223 N. Mountain Ave. Phone 25960.

Washington, District of Columbia.—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California.—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas.—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker, Minister. Dial 2-3373.

Worcester, Massachusetts. — Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.

PROVIDENT MUTUAL

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